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examples of STARE are more numerous :

- v. 1655, Creçem el coraçon por que *estades* delant.
 2038, E a estas mesnadas que *están* a-derredor.
 3174, Dargelas queremos dellant *estando* uos.
 3482, Que fagan esta lid delant *estando* yo.³⁶
 3622, Cadran muertos los que *están* aderredor.

But beside these five cases of STARE, there are at least five of *ESSERE :

- v. 2596, Delant *sodes* amos.
 2137, Commo si *fosse* delant.
 3611, Salien los fieles de medio ellos, cara por cara *son*.
 532, Cerca *es* el rey.
 1003, Vieron la cuesta-yuso la fuerça de los francos,
 Al fondon de la cuesta, cerca *es* de lanno.

Of these verses, some may be remedied ; for example, in v. 2596 the situation is identically that of vv. 1655, 3174, 3482, which have *estar*. We may, then, read :

¹ ² ³ ⁴ ⁵ ⁶ ⁷
 Delant [uos] *estades* amos. (Or [adelant] *estades* a.).

V. 532 may be corrected to :

¹ ² ³ ⁴ ⁵ ⁶ ⁷
 Cerca *estu* el [buen] rey (cf. v. 3024) ;

and v. 1003 to :

¹ ² ³ ⁴ ⁵ ⁶ ⁷
 Cerca [ya] *esta* del llano.

V. 3611 is exceedingly corrupt,³⁷ and v. 2137 not easy of emendation.

5. *Estar* with the original sense *to stand*. It is difficult to establish just where this sense has persisted. It is perhaps present in :

- v. 3629, Ffirme *estido* Pero Vermuez. (But cf. vv. 755, 3525),
 637, Tres rreyes veo de moros derredor de mi *estar*.
 100, Rachel e Vidas en vno *estauan* amos ;

in vv. 2038 and 3622 cited above, and possibly also in vv. 1655, 3174, 3482 likewise mentioned above.

In v. 2017 :

A todos los sos *estar* los mando,

there seems to be a weakening of the sense *to stand* to that of *to remain, stay there*, a weakening which is found also in the Old-French *ester*. But Cornu,³⁸ basing his emendation on the corresponding passage of the *Crónica*, corrects to :

A todas suas compañas *estar* *quedas* las mando.

6. *Estar* expresses existence in a more or

³⁶ For the metre's sake [a] *delant* might be read in vv. 1655, 3174, 3482.

³⁷ In his conferences at the Coll'ge de France, 1897-1898, M. Morel-Fatio proposed the reading : *Salidos son los fieles [ca] cara por cara son*. *Son* being in assonance, a poetical license may be invoked here.

³⁸ *L. c.*, p. 498.

less transitory state, the possession of more or less transient qualities, etc.:

- v. 1494, E en Medina todo el rrecabdo *esta*.
 1618, Myo Qid e sus compañas tan a grand sabor *están*.
 1601, Todas las sus mesnadas en grant deleit³⁹ *estauan*.
 2311, Ellos en esto *estando* don auien grant pesar.
 2032, Assi *estando*, dedes-me uestra amor. (Here Cornu would read : Assi *estando* [delant], etc., a correction which brings the verse into class four above, and is in itself quite plausible. Otherwise the verse means : Assi *estando* [la cosa]—*the case being thus*.)
 964, Agora correm las tierras que en mi anpara *están*.

In expressions similar to the last, *ESSERE is used in vv. 3407, 3487, 3536, 2001, 189, 1760, 2105. In each case, it is probably a matter of fact as to whether the condition is permanent or transient, and the verb to be employed depends thereupon.

7. *Estar en*+a verbal substantive=*to be on the point of*+a pres. part.:

- v. 270, Yo lo veo que *estades* uos en yda.

This is parallel to the Italian locution *stare per*+an infinitive. The *Cid* has *ESSERE in a similar instance, v. 2591, En espedimiento *son*, where the assonance may be responsible for *son* instead of *están*.

8. *Estar a*=*to suit, become* :

- v. 3089, Al puno bien *están*.⁴⁰

J. D. M. FORD.

Harvard University.

LINGER and LUNGERN, LONG and VERLANGEN.

At first sight, it seems natural enough that Skeat regards *linger* as "formed by adding the frequentative suffix *-er* or *-r* to the M. E. *lengen* 'to tarry,' . . . A. S. *lengan* 'to put off.' " He would probably have been even more convinced of the correctness of this explanation, had he thought of English *long*, OE. *langian*, 'yearn for,' which is a sister verb to *lengan*, and had he known that German *lungern* sometimes has the meaning 'watch eagerly for,' besides the usual 'loiter.' But, in the first place, the fact that the *ng* of *linger* is not sounded *ndʒ* shows that, were the word a derivative of OE. *lengan*, it must have been

³⁹ The manuscript has *delent*. Damas-Hinard proposed *deleit*, which is accepted by Lidforss and Cornu. The latter reads : Todas las suas mesnadas en grant deleit [ent] *estauan*.

⁴⁰ In the January number, col. 16, § 6, the words of the *Latin etymon* should be struck out.

formed before the time when palatal *ng* became *ng3* before vowels;¹ that is, that it was formed at a very early day, which is not at all likely, when we consider that *lēngan* is itself a derivative in *-jan* from *lang*. No similar *r*-derivative from a derivative in *-jan* can be cited, and it would be difficult to conceive what form it would have had in Old English. Secondly, German (*herum*)*lungern* 'loiter' is evidently the same word as *linger*, and could in no way be derived from OHG. *lēngen*, the German correspondent of OE. *lēngan*.

Kluge derives *lungern* from OHG. *lungar*, MHG. *lunger*, 'active,' 'swift.' This is evidently correct, and English *linger* is similarly derived from OE. **lungor* implied in the adverb *lungre*, 'swiftly.' That is **lyngrān* : **lungor* :: *hyngrān* : *hungor*. As the noun *hungor* persisted, it was able in time to assimilate to itself its companion verb, so that we now say to *hunger* rather than to *hinger*; but the early loss of **lungor* left **lyngrān* to its natural development. That the palatal *ng* of *lyngrān* remained palatal *ng* before the consonant *r*, and did not pass on to dental *nd3* (as it did before vowels, and hence in *lēngan*, *sēngan* 'sing,' etc.) is regular; cf. *England* < *Englaland*.

Kluge and Paul do not explain how they get from the idea of 'swift' to that of 'loiter,' but they regard 'gierig auffassen' as the earlier idea, and suppose the more common meaning 'loiter' to be a later development. This is a mistake, as I shall show directly.

✓ *lēngh*.

(1) Lith. *leñgvas* 'light,' Sans. *laghuś* 'light,' *ελαχύς* 'slight,' 'small'; also English *light* and German *leicht*. Whence the verbs Sans. *lañgh* *rañh* 'leap,' 'run,' OHG. and MHG. (*ge*)*lingan* -en 'advance,' 'make progress,' 'succeed.'

(2) **ελαφρός* 'active,' 'nimble,' 'swift,' OHG. and OS. *lungar*, 'active,' 'swift,' OE. *lungre* 'quickly.' Whence the verbs German *lungern* and English *linger*.

The semasiology of the words *lungern* and *linger* is very interesting, making, in fact, a complete saltus.

OHG. *lungar*, OE. *lungor*: 'lively,' 'quick.'

¹ In an other paper I intend soon to show that this took place in the seventh century.

German *lungern*, English *linger*:—

(1) 'be active,' 'move rapidly,' 'run about.'

(2 a) 'keep running about instead of going straight on with the others, or instead of attending to any business in hand.'

(3 a) 'loiter behind,' 'linger.'

(4 a) 'loungue about,' 'be idle.'

(2 b) 'run or stroll about in search of prey.'

(3 b) 'hang around, watching for something to eat.'

(4 b) 'be hungry.'

The meanings (2) and (3) arise particularly when speaking of children and dogs. As Paul says, the meaning 'linger' is most common in *herumlungern*; this form may go back to the time when the word meant 'run about.' A similar development of the idea of 'slow movement' out of that of 'rapid movement,' and of 'inactivity' out of 'activity is shown by English *leap*, German *laufen* 'run,' dialectically 'walk,' Pennsylvania German *lōfə* 'walk,' English *loaf* 'loiter about,' 'be idle.' Prof. Learned writes me that English *loaf* 'loiter about,' as well as *loafer*, have been taken up by the Pennsylvania Germans, so that they have *lōfə* 'walk' and *lōfə* 'loaf.'

Under *verlangen*, Kluge, speaking of OE. *langian*, OS. *langōn*, OHG. *langēn*, etc., says:

"Man fasst sie meist als alte Ableitung zu *lang*, wobei die Bedeutung auffällt; eher dürfte man die Sippe von *gelingen* vergleichen, deren Grundbedeutung 'streben' ist."

I cannot see how the development 'be long,' 'make one's self long,' 'reach out for,' 'long for,' can offer difficulty; it seems to me one of the most natural. Besides, the words actually have not only the meaning 'long for,' but also that of 'be long,' 'stretch,' etc., which it would be difficult to explain if we regard the idea 'to long for' as the more original and as derived from 'to strive after.' Moreover, we have seen that it is a mistake to say that 'streben' is the fundamental idea of *gelingen*. The original meaning is 'be lively,' 'leap,' 'advance.' The idea of 'striving' is simply suggested by the meaning 'succeed,' and there is no evidence or likelihood that the word *gelingen* ever had the meaning 'strive,' to say

nothing of this being its original force. We have, therefore, no reason whatever to associate *gelingen* and *verlangen*. We have simply to recognize that, as in many other cases,² two sets of derivative verbs have been formed from the adjective *lang*:—

(1) First weak conjugation:

OHG. *lengen* 'make long,' 'delay,' OE. *lengan* 'extend,' 'delay.'

(2) Second or third weak conjugation:

OHG. *langēn* 'become or seem long,' 'stretch,' 'reach,' 'long (for),' OS. *langōn* 'long (for),' OE. *langian* 'become long,' 'long (for).'

GEORGE HEMPL.

University of Michigan.

THE ISLAND OF AVALON.

ONE of the most attractive among the legends that group around King Arthur tells how that monarch, wounded in the last great fight with Modred, was carried off to Avalon to be healed of his wounds. Some day he will return, the Britons say, to ransom his people and redeem his land. The first appearance of this tradition in literature seems to be in Wace's *Brut*:

En Avalon se fist porter
Por ses plaies médiciner.
Encor i est, Breton l'atandent,
Si com il dient et entandent;
De la vandra, encor puet vivre. 13683-13687.

.
Livra son raine, si li dist
Qu'il fust rois tant qu'il revenist. 13703-13704.

The first two lines quoted here are translated from Geoffrey of Monmouth. Those that follow are additions made by Wace himself, and have always been adduced to support the opinion that there was a popular belief among Celts that Arthur was biding his time in a place (more exactly in an island) called Avalon. Other passages confirming this theory have been cited from Chrétien's *Érec* (line 1955) and Marie de France's *Lanval* (lines 659-662).

In the October number of the *Romania* for 1898 (pages 552-564) Ferdinand Lot arrives at conclusions entirely different from these, and

² Cf. *hyggan* 'remember,' *hogian* 'think about'; *mengan* 'mix,' *mangian* 'trade'; *wecgan* 'wake up,' *wacian* 'be awake'; *scyttan* 'remove or discharge (a debt),' *scotian* 'move rapidly,' 'shoot'; *wendan* 'turn,' *wandian* 'turn aside,' 'be ashamed,' 'neglect'; *wegan* 'move,' 'stir,' *wagian* 'move,' 'wag'; etc., etc.

would have the idea of a region called Avalon come down through literary channels only. He does, however, admit the possibility of oral popular sources (*op. cit.*, page 555 end). The chain of reasoning by which he establishes his position is this. There was a mysterious island in the western seas which was ruled in Celtic mythology by the god Avaloc. In process of time and through linguistic confusion this name became Avalon or Avallon, yet was still applied to a person and not a region. So that when Geoffrey of Monmouth writes "in insulam Avallonis" in his *Historia*, he is speaking of Avalon's island and not the island Avalon. But Wace translating this phrase supposes it is a place called Avalon. Chrétien and Marie perpetuated his error, and thus it was continued down into modern literature. That Wace knew about such a region by any other way than through Geoffrey is not admitted.

It was hardly possible for the editors of the *Romania* to allow this assumption of M. Lot to go unchallenged, and we are not surprised, therefore, to find a protest lodged against it by Gaston Paris in a note subjoined to M. Lot's article (*op. cit.*, page 573). In that note M. Paris advances two reasons against M. Lot's position. First, that Wace does not speak of Avalon as an "island," whereas Chrétien and Marie do, and, therefore, they cannot have followed him. Second, that the context in the *Brut*—quoted but disregarded by M. Lot (see lines 13685-13687 above)—as well as the context in *Érec* and *Lanval*, points to popular beliefs in the island Avalon, which were known to the authors of those poems.

The first argument of M. Paris, unfortunately, is due to an inadvertence. It is true that in the passage quoted Wace does not say that Avalon is an island. But earlier in the poem (line 9516) in speaking of Excalibur he adds "En l'île d'Avalon fu faite," a translation of Geoffrey's "in insula Avallonis fabricato." So that subsequent writers might very well have borrowed from Wace their topography of Avalon. But the other argument, the assertion that the context in the *Brut* implies that Arthur's sojourn in Avalon was a common tradition among the Celts, and that the French knew of Avalon as a place and not as the abode of a person named Avalon can hardly